192 the people have come in contact with foreigners and adopted various words. The Malayan language has adopted many Sanscrit words which were introduced during the Majapait rule. According to the [173] legend, a son of the royal house of Modyopahit founded in the fourteenth century a Hindu dynasty which reckoned thirteen princes down to Pangeran Samatra, the first Islam ruler; the daughter of Pangeran Samatra was married to a Dyak, who became the founder of a new dynasty. It has adopted many Arabic words which date from the Malay conversion to Mahomed's faith. But the adoption of the Sanscrit words into the Malayan is prior to the Arabic. As Sanscrit words are found in the Sea Dyak language it seems almost certain that, once upon a time, the Sea Dyaks inhabited the Malayan peninsula. Since the migration of the Dyaks into this island they have adopted many Kayan words.

[197] The Malays before their conversion to Mahomedanism may be presumed to have had no letters of
● 212 their own. What they have now are made up out of the Arabic alphabet. To suit the tone of their language the letters are named accordingly. With reference to the Sea Dyaks, since the gospel of Christ has been preached to them, letters of the Roman character are used and pronounced accordingly to suit the tones of their pronunciation.

194 It is difficult to judge between the two languages (Malay and Dyak) as to which is the richer and more expressive. Both languages claim classical forms. When the Malay language is spoken grammatically, it is not only very expressive but exceedingly musical. It is the same with the language of the Sea Dyaks.

173 The Sea Dyaks themselves affirm that they have descended from one family, which they can prove by [153] their genealogy. Some of them are extraordinarily gifted with retentive memories. Although we allow a limited amount of credit to traditions, yet we must admit that there were facts upon which their stories are founded.

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

cooking their own food and doing most of their own work. They were cut away from all the superstitious customs of their people, and received a certain amount of moral and religious training. After three or four years of such school life they were ready to return to their old surroundings, taking with them the lessons they had learnt.

For the present, at any rate, there is no need for the Dyak to take up new industries. What he wants is to be taught to do the work he has to do more thoroughly, and to be released from the bondage of superstition and the constant fear of evil spirits in which he lives. The problem of his future will work itself out by a natural process. When the present sources of supply fail him, necessity will force him to take up new industries.

My schoolboys came from different Dyak villages, but the majority of them were boys from Saribas. The Dyaks of that district are more anxious to improve themselves than other Dyak races. The following incident will show how keen they are to learn to read. A party of Saribas Dyaks going on a gutta-hunting expedition asked for a copy of the first Dyak reading-book, because one of them could read, and thought he would teach the others in the evenings when they were not at work. And this is indeed what did happen, and when the party returned most of them were able to read. The Saribas women are just as keen as the men, and many of them have been taught to read by some Dyak friend. I have myself noticed, when holding services for the Christians in some villages in Saribas, how many of those present were able to use the Dyak Prayer-Book and follow the service and read the responses.

A Dyak schoolmaster, who had taught in Banting for many years, afterwards worked as the Government clerk

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

at Betong in Saribas. He told me that he was struck by the number of Dyak men and women in Saribas who could write, and how they often wrote letters to their friends who were away, and received letters from them.

The school programme for the day was as follows :

5.45 *a.m.*—The two boys whose turn it was to cook, and the two boys whose turn it was to sweep out the school-room and the lower room of the Mission House, would get up and begin their duties.

6.30 *a.m.*—A gong would be struck telling the boys to come to breakfast. They would all go to the kitchen and have their meal, consisting of rice with a little salt fish or vegetables.

7 *a.m.*—The boys would be told what manual work they had to do : either they would weed the paths, or cut the grass, or work at their different vegetable gardens. Sometimes they would go out into the jungle to get fire-wood. At Temudok, where the soil was good, the school-boys had excellent vegetable gardens.

8.30 *a.m.*—A gong would be struck to let them know they were to stop working and have a bath, after which, at 8.45 a.m., there would be a short service.

9-11 *a.m.*—Morning school.

12 *noon*.—Midday meal.

2-4 *p.m.*—Afternoon school.

5 *p.m.*—Evensong, to which some of the Dyaks from the village would come.

6 *p.m.*—Evening meal.

7-8 *p.m.*—Preparation for next day's lessons.

9 *p.m.*—Two or three short prayers and one verse of a children's evening hymn, after which the boys would go to bed.

7:Gomes M-5 (ca. 1890)1911 OC6 Iban OC6

saw Saran meant business, he took to his heels, and my schoolboy had the pleasure of chasing him to the Malay village. Though he did not have his fight, he had the pleasure of feeling he had defeated the enemy. I mention this little incident to show how very much like other boys the Dyaks are, and how my schoolboy was ready for a fight even though he was tired and hungry.

When stationed at Temudok, I used to visit the Christians on the Budu River—a branch of the Krian River—and I had there a little native-built hut, where I used to live for a week or so. The boys and girls there were very anxious to learn, so I got some slates for them. In the evenings there used to be about a dozen boys and girls in my room learning to read and write. It was amusing to see what they did when they wanted a slate pencil. They would go to the shingly bed of the river a few yards away, and pick up a long thin bit of slate, and rub it against some other stone till it was the right shape to be used a a pencil.

One day I went with my Catechist, Tujoh, and two schoolboys, who had accompanied me from my Mission School at Temudok, overland to a long Dyak house higher up the Budu River. A boy about fourteen years old was pointed out to me there, and I was told that he was a *manang*, or witch-doctor. I had never seen anybody as young as that acting as a *manang*, and knowing what a great deal of deceit is practised by the Dyak witch-doctor, there was to me something very sad in the thought of this young boy doing such work. I was also curious to know what led him to become a *manang*, so I spoke to him, and told him that if he cared to pay a visit to Temudok, or to come to school there, he would be

14: Howell M-5 (ca. 1900) 1900 OC6 Iban OC6

Further, we should not omit to notice the growing importance of the language in the country further north, beyond H H. The Rajah's territory. 197

The British North Borneo Company employs a number of Sea Dyaks as armed police. There are many engaged in seeking jungle produce, in petty trading, or in cooley work, and, year by year, there would appear to be a steady increase in the number of Sea Dyaks who seek their fortunes in the Company's territory. 167

The Sea Dyaks possess no knowledge of writing, so their language has necessarily existed as an oral language. 212 ●

When we reflect that Europeans have been in the country for upwards of fifty years, we may well feel surprised that so little has been done to familiarise both the natives and ourselves with this language by means of writing and printed books. 114

Previous to this Dictionary there has been produced only one work of the sort, entitled "A Brief Dictionary of the Sea Dyak Language." The other printed works can be counted almost upon the fingers of one hand, and their value is, in our opinion, much discounted by the fact that they clothe foreign ideas, thoughts, customs, and speech with mere Dyak words (of course used grammatically), which renders them useful only to Dyaks who have first of all been educated up to them, and of little use to those Europeans employed in this country who desire to construct genuine Dyak sentences understood by the common people. In this work it will be noticed that we have very generally erred upon the other side, and, at the expense of the English language, have tried to express in our examples native ideas, thoughts, customs and speech.

For their valuable assistance so kindly given us in preparing this work for publication, we have to thank Jantong of Temelan (who probably possesses a greater knowledge of the peculiarities of the language than any other Dyak living), Mr. A. F. Cheyne of Kalaka, the Rev'd E. H. Gomes, B. A., of Banting (whose criticisms and suggestions proved to be of the greatest possible use) and the Right Reverend G. F. Hose, D. D., Bishop of Singapore and Sarawak. 000

D. J. S. BAILEY.
W. HOWELL.

Simanggang, 1900.

17:Bedford D-5 (1958) 1959 OC6 Iban OC6
Rumah Bujak

Living as they do near the bazaar, contact with it has necessarily influenced the way of life of these people considerably. All the men have short hair and many of the women have waves. They wear a Malay type of dress or European clothes.

The majority of the people in the house profess Christianity. The majority of children in the house have for many years attended the mission school in Simnaggang. The majority of people in the house are able to read and write. Several members have attained a fairly high standard of education and are employed in Government Service.

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To summarize the background briefly: Rumah Bujak is an average longhouse in the lower Batang Lupar as regards position, standard of construction and state of cleanliness. The people have attained a high level of prosperity on Sea Dayak standards. As a result their standard of living is way ahead of longhouses in many other areas of the Second Division.

DIETARY SURVEY

Method

As a sufficient proportion of the population of the house were able to write, each room was asked to keep a diary of everything they ate and drank at every meal for one week, starting on the 23rd March, 1958. At the end of this period the results were collected and the weight likely to be consumed by an average adult male was assigned to each food commodity. The estimate for rice was the most accurate since it is customary at this longhouse to measure the rice used for each meal in cigarette tins full. A portion of rice cooked for each meal is wasted but as this must be very variable no allowance was made for it; so that as rice forms usually a high proportion of the daily food intake (see below) the results will tend to err on the high side. An attempt was made to estimate the weight of other food commodities consumed without bias, so that errors would be mutually exclusive and not cumulative.

Having estimated the weight of each food commodity, its protein, fat, carbohydrate and calorie content was calculated from